

11-Bb

Sacramental Devotions,
AND SUITABLE
MEDITATIONS.

Peculiarly Adapted to the
Communion OFFICE.

Compiled out of the
CHURCH-LITURGY,
AND
Many other Eminent Tracts of
Devotion, for *Private Use.*

This do in Remembrance of Me, 1 Cor.xi.24.

Ecce plus quàm Paradisus hoc loco: Creatoris enim Carne
saturatur Creatura, Filii Dei Sanguine mundatur poenitens
Conscientia, Corpore Christi aluntur Christi Capitis Mem-
bra, Divinis & Cœlestibus Epulis pascitur fidelis Anima.

J. O. GERHARD. M. D.

Revised by J. A. KING, A. M. Preacher
of the New Chapel in *Long-Acre.*

L O N D O N:
Printed for J. HAZARD, at the *Bible*, near
Stationers-Hall. 1722.

11

MUSEUM
BRITAN
NICVM

Esse plus quam Partibus hoc loco: Certe enim Cuius
Causam Cuius et Filius Dei: Sanguine non datur per hunc
Consequenter Corporis Cuius et hunc Cuius Cuius
hoc, dicitur et Cuius hunc et hunc hunc hunc
J. G. H. A. M. D.

Revised by J. A. KING, A. M. President
of the New Chapel in Lay Area.

L O N D O N :

Printed for J. H. & W. at the Bible, near
St. James's Park. 1777.

TO THE
R E A D E R.



I may be thought necessary to inform the Reader, that the Devotions and Meditations contained in the ensuing Pages, being adapted to the proper Office of the Communion in our Church Liturgy, were collected by an Excellent and Judicious Person (now with GOD) for his own Private Use. The Publisher has been advised to

iv To the R E A D E R.

*recommend them to the World,
with Leave from his Execu-
tors, as very useful towards
a due Celebration of the most
solemn Service of our Church.
And though there are Pray-
ers and Meditations, various,
and almost numberless already
extant upon the Subject of the
Sacrament, and some of them
useful in their kind; yet it
must be truly owned, that some
others of them are so tedious
and prolix, or else so loose
and immethodical, not to say,
many Times, so overstrained
and terrifying, that instead
of helping Devction, they have
really*

TO the READER. V

really flagg'd it ; and though, it may be charitably hoped, not intended, by the first Composers, have yet in many Cases, tended, instead of informing, to overburthen the Conscience, and rather to distract and confound, than to edify and improve.

THE Reader, in his Perusal of this short MANUAL, will find, that the Author has judiciously avoided all Occasion of any such Imputation ; and that, as there is nothing Superfluous, so there is nothing in the whole Collection, but what is suitably adapted to

vi To the R E A D E R.

his main Design, which is to raise Fervor in Devotion, without Enthusiasm, and to kindle in every worthy Communicant's Heart a Zeal for God, but yet according to Knowledge.

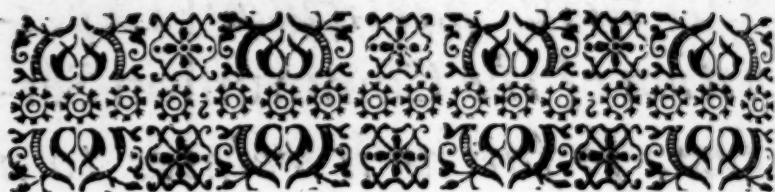
T H E R E are added, by a Friend of the Author's, Two other Meditations translated from the Latin of JOHN GERRARD, which because they relate to the Subject of the Sacrament, and fall naturally in with the foregoing Meditations, &c. therefore it has been thought proper to annex them by way of APPENDIX to the Prayers themselves.

To the R E A D E R. vii

A more particular Explanation of the Communion Service, so far as it relates to a suitable Examination and Preparation for the Sacrament, may be met with in a Treatise adapted to that Purpose; viz. The Reasonable Communicant.



THE



THE
CONTENTS.



N Advice and Direction about Receiving the Holy Sacrament,

Page 1.

Two Collects to be added to your Private Devotions the Days of Preparation, 5

An Humble Confession, 9

A Penitential Psalm, 12
An

The CONTENTS. ix

An Act of Contrition, 14

An Act of Humiliation, promising Amendment of Life,
17

A Prayer to supply the Defects of other Devotions,
20

A Meditation upon Christ's Invitation to the Blessed Sacrament, 21

A Prayer the Morning you intend to Communicate, 28

A Meditation upon the Necessity of the Communion, 36

A

x The CONTENTS.

*A Prayer when you enter into
the Church,* 41

Prayers when Sermon is ended,
43

*The Sentences of the Offer-
tory,* 46

*The Communion-Office to the
Reception,* 53

*At Prostrating before the Al-
tar,* 74

Immediately before Receiving,
75

*A Thanksgiving when you re-
tire from the Altar,* 79

A

The CONTENTS. xi

A Meditation before the Post-Communion, 82

The Post-Communion, 85

A Prayer when you return Home, 91

A Thanksgiving upon your return Home, 94

A Prayer to be added to your Evening Devotions, proper to conclude the Day with, 97

A Consolatory Penetintial Meditation upon the Merits of Christ's Sufferings. Taken mostly from the Latin of St. Anselm, 101
The

xii The CONTENTS.

The Benefits of our Lord's Pas-
sion. From the Latin of
Gerrard, 113

The Conclusive Prayer, 125



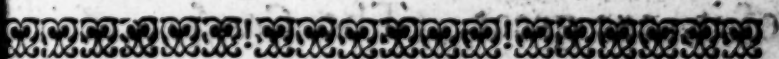
Sacra-



Sacramental DEVOTIONS,

AND

Suitable MEDITATIONS.



An Advice and Direction about Re-
ceiving the HOLY SACRAMENT.



THE Holy Sacrament, or
 Last Supper, of our most
 Blessed Lord, is the most
 solemn Institution of our
 Religion; and as we are Christians,
 we are oblig'd to the frequent Re-
 ceiving of it; and we cannot neglect
 it, without a great Contempt of our
 Blessed Saviour and His Religion?

B

He

2 *Sacramental Devotions,*

He hath appointed it for a Solemn Remembrance of his great Love to us, in laying down his Life for us; and therefore he commands us, To do it in Remembrance of him; and St. Paul tells us, That as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death 'till he come.

BOTH the *Comfort* and the *Benefit* of it, are great. The *Comfort* of it, Because it does not only represent to us the exceeding Love of our Saviour, in giving his *Body* to be broken, and his *Blood* to be shed for us; but it likewise seals to us all those *Blessings* and *Benefits* which are purchased and procured for us by his *Death* and *Passion*, the Pardon of Sins, and Power against Sin.

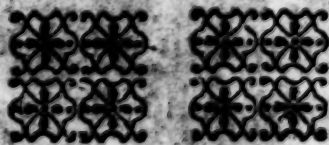
THE *Benefit* of it is also great, Because hereby we are confirm'd in Goodness,

ness, and our Resolutions of better Obedience are strengthened; and the Grace of God's Holy Spirit to enable us to do his Will, is hereby conveyed to us.

A N D the best Preparation for it, is, By a sincere Repentance for all our Sins and Miscarriages, which we remember our-selves to be at any time guilty of; by daily Prayer to God, that he would give us a sincere Repentance for all our Sins, and mercifully forgive them to us; and by a sincere and firm Resolution to forsake our Sins, and to do better for the future; to be more careful of all our *Actions*, and more constant in Prayer to God for his Grace to enable us to keep *his Commandments*; by being in *Charity* with all Men; and by forgiving those who have injured us by *Word* or *Deed*, as we hope for Forgiveness from God.

4 *Sacramental Devotions,*

AND let none of us say, That we are not fitted and prepared for it. It is our Duty to be so: And if we be not *prepared* to receive the Sacrament, we are not *qualified* for the Mercy of God, and for his Forgiveness; we are not prepared for the Happiness of Heaven, and can have no Hopes to come thither. But if we prepare our-selves as well as we can by Repentance, and Resolutions of growing better, and by praying heartily and earnestly to God for his Grace, he will accept of this our *Preparation*, and will give us all the Comforts and Privileges that belong to this Holy Sacrament.



and Meditations.

5



*Two COLLECTS to be
added to your Private De-
votions the Days of Prepa-
ration.*

I **R**EMEMBER, O Lord, that
thine only Son Jesus Christ, who
for Death upon the Cross for our
Redemption, and didst in thy Holy
Gospel command us, to continue a
perpetual *Memory* of that his pre-
cious Death until his coming again:
Hear me, most merciful Saviour, I
humbly beseech thee, and make my
Desires after this *Blessed Sacrament*
answerable to my need of it. But,

B 3

O

6 *Sacramental Devotions,*

O Lord, how shall such a Wretch as I, dare to approach thy Table? How shall I presume to take the Childrens Bread, who am as a vile Creature in thy sight? I have often trampled those precious Things under Foot, either carelessly neglecting, or unworthily receiving those *Holy Mysteries*: Yea, my horrible Guiltiness makes me tremble to come, and yet makes me not dare to stay away; for where shall this polluted Soul be washed, but in this Fountain opened for Sin, and for Uncleanneſs? Hither then I come; and thou haſt promiſed, that him, that cometh to thee, thou wilt in no wiſe caſt out. Cloath me, therefore, O God, in the *Wedding Garment*, even the *Graces of the Goſpel*; and make me, though of my-ſelf a moſt unworthy, yet by thy Mercy, an acceptable *Guest* at thy Table, that I may not Eat or Drink my own
Dam-

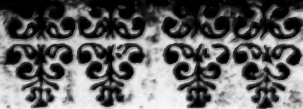
Damnation, but Salvation, through
the Merits of Jesus Christ our Lord.
Amen.

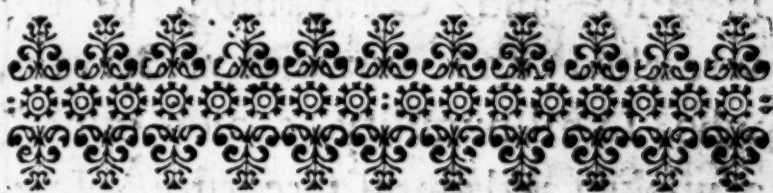
II.

I W I L L not presume to come
to thy Table, O merciful Lord, trust-
ing in mine own Righteousness, but
in thy manifold and great Mercies,
declared unto Mankind in our Lord
Jesus Christ; for whose sake, give
me, I pray thee, such a Preparation
of Soul, as may qualify me to ap-
proach thy Altar. Accept of the Ex-
piation, which thy Son hath made
of all my Transgressions, by the Sa-
crifice of Himself, as of a Lamb with-
out Spot or Blemish. Let the Re-
membrance of my Sins, and of his
bitter Sufferings for them, pierce my
very Heart, and engage me for Ever,
to love and serve Him, who laid
down his Life for me. Cleanse me
B 4 from

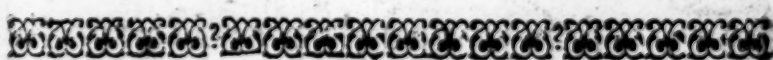
8 *Sacramental Devotions,*

from all Filthiness of Flesh and Spirit, that I may be a real Partaker of those *Blessings* and *Benefits*, which are represented in the Sacrament of Christ's *Body* and *Blood*. Strengthen, O God, all good Resolutions in me; enable me by thy Grace, faithfully to perform the Conditions of that Covenant, which I made in Baptism, and now intend to renew in the Holy Sacrament, by dedicating my-self intirely, and for Ever, to the Service of my Blessed Redeemer, who hath loved me, and washed me from my Sins in his own Blood: To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for Ever and Ever. *Amen.*





DEVOTIONS *to be used*
on the Friday preceding a
Communion-Sunday, in or-
der to a Worthy Reception.



An Humble CONFESSIO*N.*



HAVE sinned : What
shall I do unto thee, O
thou Preserver of Men !
Lord, I am not worthy to
come under thy Roof,
but speak the Word only, and thy
Servant shall be healed.

O GOD, to whom Vengeance be-
longeth, shew thy self, but let it be

10 *Sacramental Devotions,*

in Pity and Compassion, to thy wretched and unworthy Servant, who, in all humility, confess my self a wicked and sinful Creature. I acknowledge those Sins, which, if I would, I cannot hide from thee, *viz.*

- - - - - I accuse my self of my wicked *Desires* and *Thoughts* which I have conceived; of my wanton and evil *Words* which I have spoken; of my naughty and ungodly *Deeds* which I have committed; of wanton and idle Sins; of serious and deliberate Sins; of secret and whispering Sins; of presumptuous and crying Sins: And now, my most merciful Father, accept, in thy abundant Compassion, I humbly beseech thee, my unfeigned Sorrow for all my past Transgressions. And grant, that I may never so presume on thy Mercy, as to despise the Riches of thy Goodness, but that thy Forbearance and
Long-

Long-suffering, may lead me to Repentance, and Amendment of my sinful Life, to thy Honour and Glory, and my final Acquittance and Absolution in the Day of the Lord Jesus. *Amen.*

ALMIGHTY GOD, unto whom all Hearts are open, all Desires known; and from whom no Secrets are hid; cleanse and direct the Thoughts of my Heart by the Inspiration of thy Holy Spirit; that I may discern and lament the Mis-carriages of my *past Life*, and for the Time to come may perfectly love thee, and worthily magnify thy Holy Name, through Christ my Saviour. *Amen.*



12 Sacramental Devotions,

Psalm 130



A Penitential P S A L M.

OUT of the Deep have I called unto thee, O Lord : Lord, bear the Voice of my Complaint.

2. If thou, Lord, wilt be extreme to mark what is done amiss : who may abide it ?

3. For there is Mercy with thee : therefore, shalt thou be feared.

4. Have Mercy upon me, O God, after thy great Goodness : According to the Multitude of thy Mercies, do away mine Offences.

5. Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

6. Make me a clean Heart, O God, And renew a right Spirit within me.

7. For

and Meditations. 13

7. For I acknowledge my Faults: And my Sin is ever before me.

8. Turn thy Face from my Sins: And put out all my Misdeeds.

9. For my Wickednesses are gone over my Head: And are like a sore Burden too heavy for me to bear.

10. I am feeble and sore smitten: I am brought into so great Trouble and Misery, that I go mourning all the Day long.

11. My Heart panteth, my Strength hath failed me: And the Voice of my Groaning is not hid from thee.

12. Mine Enemies revile me all the Day long: And they that hate me wrongfully, are many in Number.

13. Deliver me from Blood-guiltiness, O Lord: And my Tongue shall sing of thy Righteousness.

14. Thou

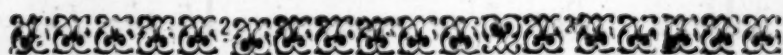
14 *Sacramental Devotions,*

14. *Thou desirest no Sacrifice, else would I give it thee: But thou delightest not in Burnt-offerings.*

15. *The Sacrifice of God is a troubled Spirit: A broken and contrite Heart, O God, shalt thou not despise.*

Glory be to the Father, &c.

As it was in the Beginning, &c.



An Act of CONTRITION.

BE H O L D, Lord, with thy wonted Mercy, the Doubts and Confusions of my troubled Breast: For, when I look up to Heaven, and consider the Majesty of my Great, my Holy God; and from thence draw my Eyes back upon my-self, and view my own Vileness and horrible Sinfulness, I am all Perplexity, Distraction,

tion, and Horror: Thou biddest me come, and if I refuse, or neglect to comply with that gracious *Invitation*, I forsake my own Mercy, and deprive my-self of Life and Happiness: But if I come unworthily, I am equally miserable, and shall be punished for the high Indignity, of bringing so Polluted a Guest to so Pure and Heavenly a Feast. What Course shall I then take to be safe, when Danger and Death threaten on either Hand? I will even fly to thee, my God; and instead of consulting with Flesh and Blood, or hearkning to the too deceitful Insinuations of my too rash, or too timorous Reason; will ask Counsel of thee, my infallible and only Oracle in Difficulties, my never-failing Help in Necessities and Distresses.

TEACH

16 *Sacramental Devotions,*

TEACH me, I beseech thee, the right Way, and lead me in such Methods of Holy Preparation, as may be proper and suitable to so exalted an Act of Religion. I know, that these Approaches to thee in the *Blessed Sacrament*, are exceeding beneficial and delightful; but make me know withal, in what manner thou must be approached, to render that which is desirable in it self, safe and profitable to *me* in particular. Give me, I beseech thee, a due Sense of the Greatness of the *Mystery*, and the Excellence of thy *Mercy* in it: And consequent to that, fill my Soul with Pure and Holy Affections, with Earnest Longings, with Godly Sorrow, with Sincere and Stedfast Resolutions, with Profound Reverence and Ardent Devotion; that my Heart may be a clean, though homely, *Receptacle*

table for my Saviour, such as he will not disdain; and I so well dispos'd a Guest, at this *Divine Feast*, this *Spiritual Sacrifice*; that thou may'st bid me welcome to thy Table, and the Food I receive there, may nourish me to *Life Eternal*. *Amen.*



*Another; with Promise of AMEND-
MENT of LIFE.*

MOST Merciful Father, how finite is the Goodness of thy Nature, that thou art always ready to pity and relieve the Poor and Nedy, and to extend thy timely *Succours* to us helpless Sinners. Of the Truth whereof thou hast given me, who am the vilest of Sinners, a most sensible Proof and Experiment. For not long ago, I was so dead in Trespases and Sins, that hadst thou not
took

18 *Sacramental Devotions,*

took Pity upon me, and quickned me by thy Grace, I had died for ever: My *Understanding* was so blind, that I saw not my Danger; my *Conscience* so fear'd, that I felt not my Guilt; my *Will* so enslav'd to my Lusts, that I could not endure to think of parting with them: But now, blessed be thy Grace, which first excited my *Endeavours*, and hath hitherto prospered them; I do not only see the Danger my Sins have expos'd me to, and sensibly feel the Guilt of them, but am freely willing to renounce them for Ever; and to part even with those darling Lusts, which have hitherto been as dear to me as my right Eye. And now, O Lord, I am come before thee, and I hope, with a True, Loyal and Sincere *Heart*, to offer up my Soul and Body to thee, and vow an everlasting Obedience to thy Blessed Will.

Will. For Jesus sake, refuse not this poor Oblation, which, though it be infinitely unworthy thy Acceptance, is the best Thing I am able to present thee. To thee, O Glorious Trinity, *Father, Son, and Holy Ghost*, do I, from henceforth, eternally devote my-self and all my Faculties; I utterly abjure all known and wilful Sins and Rebellions, and particularly all such as have been hitherto most dear unto me [*Here name the Particulars*] faithfully promising, by thy Gracious Assistance, from henceforth to renounce them all, and to observe thy Laws, without any Reserve or Exception. This, in the Sincerity of my Soul, I do *vow* to thy Divine Majesty; and, however I may be hereafter tempted, I will never wilfully depart from it, or from any Part of it: So help me, O my God, for Jesus Christ his Sake. *Amen.*

20 *Sacramental Devotions,*

~~~~~

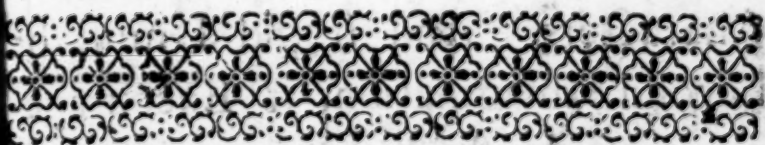
*A PRAYER to supply the Defects  
of other Devotions.*

**A**LMIGHTY GOD, the  
Fountain of all Wisdom, who  
knowest my Necessities before I ask,  
and my Ignorance in asking; I be-  
seech thee, to have Mercy upon my  
Infirmities, and those Things which  
for my Unworthiness I dare not, and  
for my Blindness I cannot, ask, vouch-  
safe to give me for the Worthiness  
of thy Son Jesus Christ our Lord: In  
whose Name and Words, I sum up  
all my Wants, saying,

*Our Father, which art in Heaven;  
&c.*

**T**HE Peace of God, which pas-  
seth all Understanding, the Blessing  
of

of God Almighty, the Father, the Son, and the Holy Ghost; the Virtue of Christ's Blessed Cross and Passion; be with me Now, at the Hour of Death, and in the Day of Judgment. *Amen.*



*A MEDITATION upon  
Christ's Invitation to the  
BLESSED SACRAMENT.*

Christ. *C*OME unto me, all ye that labour, and are heavy laden, and I will refresh you. The Bread that I will give, is my Flesh, which I will give for the Life of the World.

*Disciple.]* These, Blessed Jesus, are thy Words, on which my Soul securely

## 22 *Sacramental Devotions,*

curely rests it self, because my Saviour, who is *Eternal Truth*, hath spoken them. These thy gracious Invitations, I will receive with holy Gratitude, with humble, but intimate, Confidence; and 'grave them upon my Soul in deep and indelible Characters. And stupid I must be beyond Imagination, if Encouragements so kind, do not awaken and very sensibly affect me. But, alas! at the same Time, that thy Call inclines me to come, my own grievous Transgressions fly in my Face, and the Terrors of a guilty Conscience keep me away. Thou biddest me raise my dejected Looks, and direct my Steps to Heaven. Thou exhortest me to begin to live immediately, by taking the sweet Foretastes of Immortality, in that Bread which is the Food of Souls. How refreshing will that be to a miserable Sinner, who  
thinks



thinks even the meanest of thy Gifts,  
which conduce to his Bodily Suste-  
nance, too good for him! But to be  
invited to eat of thy most Blessed Bo-  
dy, and admitted to partake of the  
*lively Figures* of thy Divine Blood;  
the Commemoration of thy Death,  
and sure Pledges of Salvation; What  
astonishing Kindness is this! Lord,  
what am I, that I should be thus suf-  
fered to approach thee? Behold! the  
Heaven of Heavens cannot contain  
thee, and yet thou vouchsafest to take  
up thy Abode with Man, that is a  
Worm! The Angels are not pure in  
thy Sight, and yet thou sayest to  
wretched Sinners, *Come unto me, all  
ye that travail, and I will refresh you!*

CONSIDER, O my Soul! if  
the Patriarchs and Prophets of Old  
express'd their Zeal and Devotion, by  
all the Marks of Reverence, and Re-  
spect

## 24 *Sacramental Devotions,*

pect to the *Figures* of the Divine Presence; shall I be negligent in my Preparations, to meet my God Himself, in the *Spiritual Participation* of my Saviour's Body and Blood? They adored the *Representation*, and shall I disregard the *Substance*; the Sum of all God's Mercies, and Man's Hopes? How should we labour to omit no Testimony of our Reverence, and to express an humble Sense of the unspeakable Honour this King of Heaven does us, when he vouchsafes to come home, and dwell in our Hearts; and by the consecrated Elements, *verily and indeed* to give and unite himself to every Faithful Soul? This is a Mystery above our Comprehension; for who can discover those Mystical Methods, by which *Spiritual Grace* is conveyed, with *Bodily Sustenance*, to the Faithful? How Bread and Wine should be made In-

stru-

*and Suitable Meditations.* 25

struments of strengthening the *Soul*, of purging away the Blemishes and Reproaches of *Nature*, and taking out the Stains of Sin, and *vicious Habits* contracted by conversing with a naughty World?

SUCH is the New Life and Health, which Good and Holy Men experimentally find upon these Occasions. And who then can sufficiently lament the general Lukewarmness, the senseless Stupidity of Mankind in this great Concern? How hardly are they prevailed upon to accept their own Mercy? How rudely do they turn their Backs upon that Feast, which creates *Joy in Heaven*, and preserves Man from Misery and Ruine? Oh the wretched Blindness and Hardness of Mens Hearts, which will not *see*, or *seeing*, will not *value* so inestimable Benefits, but turn  
C their

## 26 *Sacramental Devotions,*

their very Happiness into an Occasion of Destruction! For I can scarce persuade my self, but that if this *Holy Sacrament* could be had but in *one Place*, and from *one single Hand* only, Men would with eager Zeal repair thither, and vast Crouds of People strive to partake of so *rare a Blessing*. But now, when *every Church*, and *every Festival*, when *every Priest*, and almost *every Lord's Day*, exhibits this delicious *Food*, and offers it to as many as are religiously and devoutly disposed to accept the same, we turn our Backs, and slight the cheap, the easy Favour; of how higher an Ingratitude, and heavier Punishment, shall we be thought guilty, if we reject the *Offer*, and neglect so *great Salvation*! Yet manifest it is that the Kindness of our Lord is not the less, but much the greater, for putting the *Terms* of this Salvation with-



*and Suitable Meditations.* 27

within *our own Power*; and leaving the whole Blame and Condemnation at our own Doors, if we refuse to *take what, without our Fault, we can never want.* And shall we then proceed to nauseate and disdain our greatest Blessings: To think them *less valuable* for being *more common*? No, Blessed Jesus! we will acknowledge thy unspeakable Bounty, thy inestimable Mercy, who vouchsafest to give thy Body not only *for*, but *to*, thy poor Servants in this disconsolate State: Who, not content to sacrifice it once upon the *Cross*, offerest it daily in the *Sacrament*; and hast silenced all our Fears, and melancholy Misgivings of our own Guilt and Unworthiness, by that most tender and compassionate, that most extensive and universal Invitation; *Come unto me, all ye that labour, and are*  
C 2 *heavy*

28 *Sacramental Devotions,*  
*heavy laden with the Burden of your*  
*Sins, and I will refresh you.*



*A PRAYER the Morning*  
*you intend to Communicate.*

I.

**A**LMIGHTY and Eternal  
God, the Fountain of all Vir-  
tue, the Support of all Holy Hopes,  
the Author of *Pardon*, of *Life* and *Sal-*  
*vation*; Thou hast concluded *all un-*  
*der Sin*, that thou mightest have  
*Mercy upon all*: Look upon me, O  
God, and have Pity on me, lying in  
my Blood and Misery, in my Shame,  
and in my Sins, in the Fear and  
Guilt of thy Wrath, in the Shadow  
of Death, and in the Gates of Hell.  
I confess to thee, O God, what thou  
know-

*and Suitable Meditations. 29*

knowest already ; but I confess it to manifest thy *Justice*, and glorify thy *Mercy*, who hast spared me so long ; that I am guilty of the vilest and basest Follies, which shamefully *dishonour the Sons of Men*.

BUT yet, O God, thou art the *Healer of our Breaches, and the Lifter up of our Head* ; I am sure thy Goodness is infinite, and I must not despair ; for thou dost not delight in the Death of a Sinner ; and my Sins, though very great, are infinitely less than thy Mercies, which thou hast revealed to all penitent and returning Sinners in *Jesus Christ*. Lord, I am not worthy to look up to Heaven ; but be thou pleased to look down into the Dust, and lift up a Sinner from the Dunghil ; and let me not perish in my Folly, or be consumed in thy *heavy Displeasure*. Inspire

## 30 *Sacramental Devotions,*

me with the Spirit of *Repentance* and *Mortification*; that mourning for my Sins, I may rejoice in thy Pardon; that denying my *own* Will, I may always perform *thine*; and that by thy Gift and Mercy, intending to amend whatsoever is amiss, *I may have Grace and Power faithfully to fulfil the same.*

### II.

HEAR me, most *Gracious* and *Loving Redeemer*, whom I approach with hearty Desires of receiving thee into my Soul: But, how can I expect, that thou wilt not despise a Place so unfit to entertain thy *Pure, thy Glorious Majesty*? Thou knowest, Lord, my *Weaknesses* and my *Wants*; How great my *Sufferings* are, and how black my *Sins*; how I am oppressed and afflicted, tempted and overpower'd; disordered with *Passion*, and stained with *Pollution*. To  
Thee



*and Suitable Meditations.* 31

Thee I fly for *Succour* against my *Infirmities*, for *Physick* against my *Diseases*, for *Support* under my *Calamities* and *Distresses*; who alone canst give *effectual Relief* to my Sorrows, and supply my crying Necessities. Wherefore in thine abundant *Compassion*, accept, I most humbly beseech thee, my unfeigned *Contrition* for all my past Offences; the *Remembrance of them is very grievous*, the *Burthen of them is intolerable*: Command therefore thy Divine *Fire* to descend from Heaven into my Soul, that my Sins and corrupt Dispositions may be the *Burnt-offering* consumed by it; that, by the Violence of its powerful Heat, it may refine and purge away all my Dross, and change me *into*, and incorporate me *with*, Thy-self.

TO that End do I promise, and confirm again, avow and solemnly

## 32 *Sacramental Devotions,*

renew the Sacred Profession, Loyal Service, and Fidelity, which was made in my behalf to thee at my *Holy Baptism*, renouncing unfeignedly the Vanities of this wicked World, the Lusts of the Flesh, and the Suggestions of the Devil; and converting my-self to my most *Gracious* and *Merciful* God, I desire, deliberate, purpose and fully resolve, to *honour* him, *serve* him, and *obey* him for ever hereafter; giving and dedicating to him the *Faculties of my Soul*, and the *Members of my Body*, to be his Faithful, Loyal, and Obedient *Subjects* and *Servants* for ever; without unsaying, revoking, or repenting me of this my Holy and Sacred Promise, or any Part thereof; Yea, all these Resolutions will I perform, by thy gracious *Aid and Assistance*.

III.

O my God, Thou hast declared thy self willing to receive returning Prodigals, notwithstanding all their past Provocations; for my part, I am truly sensible of my own Guilt, and I desire to know nothing, but the *Lord Jesus, and Him Crucified*: Let the *Peace of thy Cross* reconcile me to thy Eternal Father, and bring me *Peace of Conscience*; Let the *Power of thy Cross* prevail against all the *Powers of Darkness*; Let not the Eyes, which see the Lord, behold Vanity; and let not the *Members* of Christ become the *Ministers of Unrighteousness*. But, in an especial Manner, be Gracious, O Lord, be Gracious unto thy Servant in the Participation of these Divine Mysteries; and grant, that through a stedfast *Faith* and lively *Hope*, I may spiritually receive these sacred

### 34 *Sacramental Devotions,*

Elements of *Bread* and *Wine*, which are the Sign of thy *Body*, and the Figure of thy *Blood*, in Commemoration of thy meritorious Sufferings, and in full Assurance of the Everlasting Covenant of Grace.

BEHOLD with thy wonted Goodness, the unfeigned Acknowledgments of my grateful Heart; For when I consider, what glorious Benefits result from thy bitter Death and Passion, I am all Joy and Ecstasy: Teach me, therefore, to declare thy wondrous Works, and praise my God, whilst I have any Being, that from shewing forth thy Praises here, I may be translated to an eternal Adoration of thy Glories hereafter. Finally, O Lord, send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace and of all Vertues:  
And



*and Suitable Meditations.* 35

And remove from my Mind all Rancour and Malice, all Grudgings and revengeful Thoughts, all Passionate Remembrances and Dispositions to Strife and Debate; All that may be inconsistent with *true Charity*, or tend to the Decay of *Brotherly Love*. Make me ready to be reconciled to all those, who have offended me, because *when we were Enemies, we were reconciled to God, by the Death of his Son*. Let me embrace all my poor Brethren with sincere Love and Charity, and contribute all I can to the Relief of Christ's distressed Members, because he thought not his Life too dear, nor his Blood too precious to redeem me from a State of Bondage and Slavery. *Amen.*

*Our Father, which art in Heaven;  
&c.*

THE

## 36 *Sacramental Devotions,*

THE *Peace* of God, which passeth all Understanding, the *Blessing* of God Almighty, the Father, the Son, and the Holy Ghost; the *Virtue* of Christ's Blessed Cross and Passion, be with me Now, at the *Hour* of *Death*, and in the *Day* of *Judgment*.  
Amen.



### A MEDITATION upon the Necessity of the COMMUNION.

Christ. **H**E that eateth my *Flesh*,  
and drinketh my *Blood*,  
dwelleth in me, and I in him.

*Disciple.*] O dearest *Jesus*! When  
I reflect with what ardent *Piety*,  
with what affectionate *Devotion*, with  
what

*and Suitable Meditations.* 37

what an eager *Zeal*, thy Saints approach this *HEAVENLY SUPPER*, Shame and Confusion overwhelm me quite, conscious of my own (but *lukewarm* at the best, and too, too often perfectly) *stupid* and frozen *Heart*: With what *Indifference* and *Coldness* I venture to partake of thy *Mysteries*! how unaffected with thy *Mercies*! and how unprofitable under the gracious *Dispensation*, I return! For it is by no means sufficient, that Men do once, or very rarely, repair to this *Holy Sacrament*; but, as their *Occasions* and *Necessities* are frequent, so should their *Care* in seeking *Supplies* be. And if this be, as most assuredly it is, thy *Case*, O my *Soul*! think then, how urgent thy *Wants* are, and how frequent thy *Returns* ought to be to this *Fountain* of *Divine Grace*, where thou mayest find proper *Remedies* for thy several *Indispositions*,

### 38 *Sacramental Devotions,*

*sions*, be strengthened against the Assaults of the Enemy, and better fortified against his subtle Insinuations! How often hath he prevailed with me to break my Holy Purposes, by suggesting many *Fears*, and distracting my Mind with unnecessary *Doubts* and *Scruples*; that he might (if possible) hinder me from coming to thy *Holy Table*, and lose all the Comforts and Advantages of that *Heavenly Banquet*?

BUT I am not altogether ignorant of his *Devices*, and, therefore, it shall be my Care, at solemn and proper Seasons, to partake of the *Benefits* of these Holy Mysteries. For this is the Sovereign *Balm* of wounded Consciences; the great *Preservative* of decaying Souls. Who can express the manifold Favours and Graces, which thou frequently impartest to thy beloved



*and Suitable Meditations.* 39

loved and religious Servants, by communicating in this *Blessed Supper*? By this thou sustaineſt them in Sadneſs and *Affliction*, and enableſt them to walk upon the Waves of a troubleſome World; by this thou cheareſt their Melancholy and Diſtruſt, and raiſeſt up their ſinking Spirits with Assurance of thy Gracious Protection and Aſſiſtance; by this thou reneweſt their *Nature*, and purifieſt their *Affections*; that They, who came at firſt to this *Table* with great Lothneſs and Dulneſs, feel a new *Warmth* within, and by degrees are brought to frequent it with unſpeakable *Reliſh* and *Delight*.

THESE, O my Soul, are the great Benefits which thou may'ſt receive by *frequent Communion*! But, what Advantage can I poſſibly propoſe to my-ſelf, if I omit the *preſent*  
Oppor-

## 40 *Sacramental Devotions,*

*Opportunity?* Whatever my Pretence is now, another and more prevailing may interpose, and deprive me of the next; 'till by degrees I shall be wrought upon to excuse my-self again and again, and so by long *Abstinence* become less *fit*, as well as less *willing*, to return to my Duty? Whatever Burthen then, I now find upon my Mind, I will get quit of it betimes; I will not indulge my Sloth and *Backwardness* a Moment; for there never can come any Good of prolonging my Cares and Troubles, and making the common Hindrances of Worldly Business, a Reason for neglecting my Great, my *Eternal Interest*. This is most manifest, and Experience will prove the Truth of it, when it is too late; that the longer I defer communicating, the less shall I find my-self disposed to it, and a strange Carelessness and Disregard for

*and Suitable Meditations.* 41

for *Holy Exercises*, will insensibly creep upon my Mind, and get a mighty Head. And, therefore, these Considerations ought for ever to engage me the more strictly to my Duty, by a frequent and more serious Repetition of my *Baptismal Obligations*, to fulfil the positive *Command* of my Dearest Master and Saviour, in *doing this in Remembrance of Him*.



A PRAYER *when you*  
*Enter into the Church.*

O BLESSED JESUS, the  
Mediator of the *New Covenant*,  
full of *Compassion*, *Long-suffering*, and  
of great *Kindness*; whose Providence  
continually watches over us for good;  
Enrich me with Heavenly Vertues,  
and

## 42 *Sacramental Devotions,*

and let the Graces of thy Holy Spirit plentifully descend into my *Heart*, that I may with Innocency approach thine *Altar*. And since thou hast ordained thy *Body* and *Blood* to be the *Food of Immortality*, grant, I pray thee, my God and Saviour, that I may never be guilty of such Disrespect, as wilfully to turn my Back upon thy Table; but may earnestly long for, heartily rejoice in, and diligently comply with, every Opportunity of receiving this mighty Blessing; and may so frequent, and so improve under thy merciful Dispensation, that I may constantly return with greater Care and Zeal, with more settled Resolutions, more irreconcilable Hatred against Sin, and more fervent Love for God and Goodness, than before. So shall I approach nearer to thee indeed, and each Sacrament prove a fresh Advance toward Heaven; so shall



*and Suitable Meditations. 43*

shall my Soul be filled with the Treasures of thy Mercy, and the ravishing Foretastes of that Bliss, which shall be always growing, 'till it be consummated at last, in that Eternal Feast Above, the *Marriage Supper* of the Lamb in thy Kingdom. *Amen.*



**PRAYERS** *when Sermon  
is ended.*

**M**OST Gracious God, who hast sent thine only Son to take our Nature upon him, and to lay down his Life for our Redemption; in whom thou hast opened the Fountains of Mercy, and hast likewise prepared a delicious Banquet for vile, miserable Sinners; where all the Hungry may be filled, all the Thirsty

re-

#### 44 *Sacramental Devotions,*

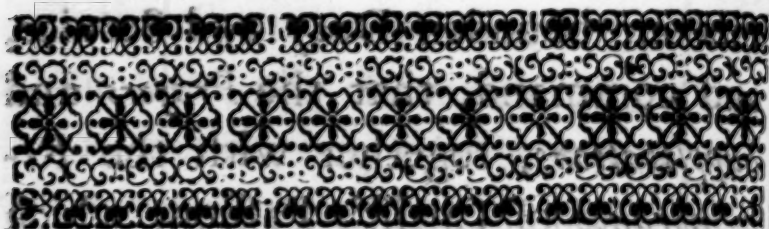
refreshed with the *Waters* of Life,  
'till the *Cup runneth over*: Lord, I  
come upon thy *Invitation* and *Com-*  
*mand*; Let me not, I beseech thee, be  
sent empty away; Let me not return  
Hungry and Thirsty from so splendid  
an *Entertainment*: But work in me  
*mightily*, and deal *bountifully* with thy  
Servant, *as thou usest to do unto those*  
*that love thy Name*, that this Spiritual  
Food may prove the *Power of God*  
*through Faith unto Salvation*. And  
that, from such *Effusions* of thy Lov-  
ing Kindness, in partaking of the Lord  
*Jesus*, I may dwell in Christ, and  
Christ in me; I may be one with  
Christ, and Christ with me. All  
which I most humbly beg, in and  
through the Merits of the same *Je-*  
*sus Christ*, my only Saviour and Re-  
deemer. *Amen.*

*and Suitable Meditations.* 45

BE pleased, O God, to accept this our bounden Duty and Service, and command, that the *Prayers* and *Supplications*, together with the *Remembrance* of Christ's Passion, which we do now offer up unto thee, may, by the *Ministry* of the Holy Angels, be brought up into thy Heavenly Tabernacle; and that thou, not weighing our Merits, but looking upon the Blessed *Sacrifice* of our Saviour, which was once fully and perfectly made for us all, may'st pardon our Offences, and replenish us with thy Grace and Heavenly Benediction, thro' *Jesus Christ our Lord.* Amen.



THE



THE  
SENTENCES  
OF THE  
OFFERTORY.

**L**ET your Light so shine  
before Men, that they  
may see your good Works,  
and glorifie your Father  
which is in Heaven. *S. Mat. v. 16.*

LAY not up for your selves Treas-  
ure upon Earth, where the Rust and  
Moth doth corrupt, and were Thieves  
break through and steal: But lay up  
for your selves Treasures in Heaven,  
where



*and Suitable Meditations.* 47

where neither Rust nor Moth doth corrupt, and where Thieves do not break through and steal. *S. Mat.* vi. 19, 20.

WHATSOEVER ye would that Men should do unto you, even so do unto them; for this is the Law and the Prophets. *S. Mat.* vii. 12.

NOT every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. *S. Matth.* vii. 21.

ZACCHEUS stood forth, and said unto the Lord, Behold, the half of my Goods I give to the Poor, and if I have done any wrong to any Man, I restore fourfold. *S. Luke* xix. 8.

WHO goeth a Warfare at any time of his own Cost? Who planteth a Vineyard, and eateth not of the Fruit

## 48 *Sacramental Devotions,*

Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? *1 Cor. ix. 7.*

IF we have sown unto you Spiritual things, is it a great matter, if we shall reap your Worldly things? *1 Cor. ix. 11.*

DO ye not know, that they who minister about Holy things, live of the Sacrifice? And they who wait at the Altar, are Partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

HE that soweth little, shall reap little: And he that soweth plentifully, shall reap plentifully. Let every Man do according as he is disposed in his Heart, not grudgingly,

*and Suitable Meditations.* 49

ly, or of necessity; for God loveth a chearful Giver. *2 Cor. ix. 6, 7.*

**LET** him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: For whatsoever a Man soweth, that shall he reap. *Gal. vi. 6, 7.*

**WHILE** we have Time, let us do good unto all Men, and specially unto them that are of the Household of Faith. *Gal. vi. 10.*

**GODLINESS** is great Riches, if a Man be content with that he hath: For we brought nothing into the World, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

**CHARGE** them who are rich in this World, that they be ready to  
D give,

50 *Sacramental Devotions,*

give, and glad to distribute, laying up in store for themselves a good Foundation against the Time to come, that they may attain eternal Life. *1 Tim. vi. 17, 18, 19.*

GOD is not unrighteous, that he will forget your Works and Labour that proceedeth of Love; which Love ye have shewed for his Name's sake, who have ministered unto the Saints, and yet do minister. *Heb. vi. 10.*

TO do good, and to distribute, forget not; for with such Sacrifices God is pleased. *Heb. xiii. 16.*

WHOSO hath this World's good, and seeth his Brother have need, and shutteth up his Compassion from him, how dwelleth the Love of God in him? *1 S. John iii. 17.*

GIVE



*and Suitable Meditations.* 51

**GIVE** Alms of thy Goods, and never turn thy Face from any Poor Man, and then the Face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

**BE** merciful after thy Power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: For so gatherest thou thy self a good Reward in the Day of Necessity. *Tob. iv. 8, 9.*

**HE** that hath pity upon the Poor, lendeth unto the Lord: And look what he layeth out, it shall be paid him again. *Prov. xix. 17.*

**BLESSED** be the Man that provideth for the Sick and Needy: The Lord shall deliver him in the Time of Trouble. *Psal. xli. 1.*

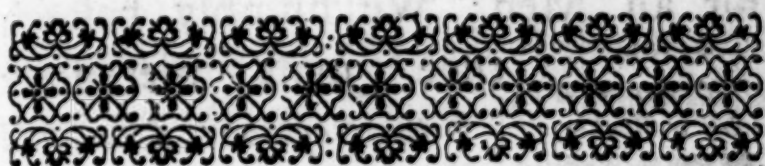
## 52. *Sacramental Devotions,*

*Whilst you cast in your Offering, say,*

**B**LESSED JESU, who didst  
accept the Poor Widow's Two  
Mites, be pleased graciously to accept  
this, from thy unworthy Servant.  
*Amen.*



THE

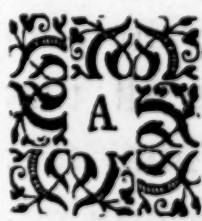


THE  
Communion OFFICE  
TO THE  
RECEPTION.

---

¶ *After the Priest shall place so much Bread  
and Wine upon the Table as he shall think  
sufficient, he shall then say,*

LET us Pray for the whole State  
of Christ's Church Militant here  
in Earth.

LMIGHTY and Ever-  
living God, who by thy  
Holy Apostle hast taught  
us to make Prayers and  
Supplications, and to give Thanks

D 3 for

## 54 *Sacramental Devotions,*

for all Men; We humbly beseech thee most mercifully

*• If there be no  
Alms or Oblations,  
then shall the Words  
[of accepting our  
Alms and Obla-  
tions] be left out  
unsaid.*

[\* to accept our *Alms and Oblations, and*] to receive these our Prayers which we offer unto thy Di-

vine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of Truth, Unity and Concord: And grant, that all they that do confess thy Holy Name, may agree in the Truth of thy Holy Word, and live in Unity and Godly Love. We beseech thee also to save and defend all Christian Kings, Princes and Governors, and especially thy Servant *George* our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment  
of

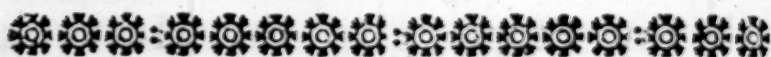


*and Suitable Meditations.* 55

of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O Heavenly Father, to all Bishops, and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments: And to all thy People give thy Heavenly Grace; and especially to this Congregation here present; that with meek Heart and due Reverence they may hear and receive thy Holy Word, truly serving thee in Holiness, and Righteousness all the Days of their Life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy Holy Name, for all thy Servants departed this Life in thy Faith and

## 56 *Sacramental Devotions,*

Fear; beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*



¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation:*

**D**E A R L Y Beloved in the Lord,  
Ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how *St. Paul* exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup.

Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive that Holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the Danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry kinds of Death. Judge, therefore, your selves, Brethren, that ye be not judged of the Lord; repent you truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour; Amend your Lives, and be in perfect Charity with

## 58 *Sacramental Devotions,*

all Men, so shall ye be meet Partakers of those Holy Mysteries. And above all Things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Rédemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the end that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding, he hath obtained to us; he hath instituted and ordained Holy Mysteries, as Pledges of his Love, and for a continual



tinual Remembrance of his Death,  
to our great and endless Comfort.  
To him, therefore, with the Father,  
and the Holy Ghost, let us give (as  
we are most bounden) continual  
Thanks, submitting our selves whol-  
ly to his Holy Will and Pleasure, and  
studying to serve him in true Holi-  
ness and Righteousness all the Days  
of our Life. *Amen.*

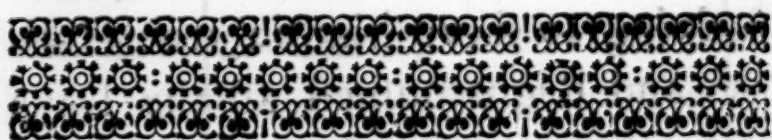


¶ *Then shall the Priest say to them that  
come to receive the Holy Communion;*

**Y**E that do truly and earnestly  
repent you of your Sins, and  
are in Love and Charity with your  
Neighbours, and intend to lead a  
new Life, following the Command-  
ments of God, and walking from  
hence-

## 60 *Sacramental Devotions,*

henceforth in his Holy Ways; Draw near with Faith, and take this Holy Sacrament to your Comfort; and make your humble Confession to Almighty God, meekly kneeling upon your Knees.



¶ *Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,*

**A**LMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought,  
Word,

*and Suitable Meditations. 61*

Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings; The Remembrance of them is grievous unto us; The Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most Merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, thro' Jesus Christ our Lord. *Amen.*



*¶ Then*

## 62 *Sacramental Devotions,*

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.*

**A**LMIGHTY GOD our Heavenly Father, who of his great Mercy hath promised Forgiveness of Sins, to all them that with hearty Repentance and true Faith turn unto him; Have Mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to Everlasting Life, through Jesus Christ our Lord. *Amen.*



¶ *Then*



*and Suitable Meditations. 63*

¶ *Then shall the Priest say,*

**H E A R** what comfortable Words  
our Saviour Christ saith unto all that  
truly turn to him :

**C O M E** unto me all ye that tra-  
vel and are heavy laden, and  
I will refresh you. *S. Mat. xi. 28.*

**S O** God loved the World, that  
he gave his only begotten Son, to the  
end that all that believe in him,  
should not perish, but have everlast-  
ing Life. *S. John iii. 16.*

**H E A R** also what *St. Paul* saith :

**T H I S** is a true Saying, and wor-  
thy of all Men to be received, that  
Christ Jesus came into the World to  
save Sinners. *1 Tim. i. 15.*

**H E A R**

## 64 *Sacramental Devotions,*

**H E A R** also what *St. John* saith:

**I F** any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. 1 *S. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

**L I F T** up your Hearts.

*Answ.* **W E** lift them up unto the Lord.

*Priest.* **L E T** us give Thanks unto our Lord God.

*Answ.* **I T** is meet and right so to do.



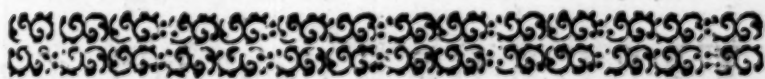
¶ *Then*

*and Suitable Meditations. 65*

¶ *Then shall the Priest turn to the Lord's Table, and say,*

**I**T is very meet, right, and our bounden Duty, that we should at all Times, and in all Places, give Thanks unto thee, O Lord, [\* Holy Father] Almighty, Everlasting God.

• *These Words  
[Holy Father] must  
be omitted on Tri-  
nity Sunday.*



¶ *Here shall follow the proper Preface, according to the Time, if there be any specially appointed: or else immediately shall follow,*

**T**HEREFORE, with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,  
Holy,

## 66 *Sacramental Devotions,*

Holy, holy, holy, Lord God of Hosts,  
Heaven and Earth are full of thy  
Glory ; Glory be to thee, O Lord  
most High. *Amen.*



### PROPER PREFACES.

¶ *Upon Christmas-Day, and Seven Days  
after.*

**B**ECAUSE thou didst give  
Jesus Christ thine only Son to  
be born as at this Time for us, who  
by the Operation of the Holy Ghost,  
was made very Man of the Substance  
of the Virgin *Mary* his Mother,  
and that without Spot of Sin, to make  
us clean from all Sin. Therefore,  
with Angels, &c.

¶ *Upon*



*and Suitable Meditations. 67*

¶ *Upon Easter-Day, and Seven Days after.*

**B**UT chiefly are we bound to praise thee, for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his Rising to Life again, hath restored to us Everlasting Life. Therefore with Angels,  
Ec.



¶ *Upon Ascension-Day, and Seven Days after.*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to  
all

## 68 *Sacramental Devotions,*

all his Apostles, and in their Sight ascended up into Heaven to prepare a Place for us ; that where he is, thither we might also ascend, and reign with him in Glory. Therefore, with Angels, &c.



*¶ Upon Whitsunday, and Six Days after.*

**T**HROUGH Jesus Christ our Lord ; according to whose most true Promise, the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth, giving them both the Gift of divers Languages, and also Boldness with fervent

## *and Suitable Meditations. 69*

vent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error, into the clear Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.



¶ *Upon the Feast of Trinity only.*

**W**H O art one God, one Lord ; not one only Person, but Three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

¶ *After*

70 *Sacramental Devotions,*

¶ *After each of which Prefaces, shall immediately be sung or said,*

**T**HEREFORE with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy Holy Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*



¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following.*

**W**E do not presume to come to this thy Table, O Merciful Lord, trusting in our own Righteous-



*and Suitable Meditations.* 71

teousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord, whose Property is always to have Mercy; Grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*



¶ *When*

## 72 *Sacramental Devotions,*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.*

**A**LMIGHTY GOD, our Heavenly Father, who of thy tender Mercy, didst give thine only Son Jesus Christ, to suffer Death upon the Cross for our Redemption, who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did institute, and in his Holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant, that we receiving these thy  
Crea-

## *and Suitable Meditations. 73*

Creatures of Bread and Wine, according to thy Son our Saviour *Jesus Christ's* Holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: Who in the same Night that

he was betrayed, (a) took Bread, and when he had given Thanks (b) he brake it, and gave it to his Disciples, saying, Take, eat, (c) this is my Body which is given for you; Do this in Remembrance of me. Likewise after Supper, (d) he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Testament, which is shed for you and for

(a) *Here the Priest is to take the Paten into his Hands:*

(b) *And here to break the Bread:*

(c) *And here to lay his Hand upon all the Bread.*

(d) *Here he is to take the Cup into his Hand:*

(e) *And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

E

many

74 *Sacramental Devotions,*  
many for the Remission of Sins : Do  
this, as oft as ye shall drink it, in  
Remembrance of me. *Amen.*



*At Prostrating before the  
Altar.*

**I** A M now before the Altar of  
God, even the God of my Joy  
and Gladness.

I WILL offer Thanksgiving un-  
to my God, and pay my Vows unto  
the Most High.

O L A M B of God, that takest  
away the Sins of the World, *Grant  
me thy Peace.*

O L A M B of God, that takest  
away the Sins of the World, *Have  
Mercy upon me.*



~~~~~  
O LORD GOD, now I do receive the Body and Blood of my most Blessed Saviour *Jesus Christ*, the Price of my Redemption, is the very Wonder of my Soul! Yet grant me, Gracious Lord, so to eat the *Flesh* of thy Son, and drink his *Blood*, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood. *Amen.*

~~~~~  
*Immediately before Receiving.*

**T**HOU hast said, That he that eateth thy *Flesh*, and drinketh thy *Blood*, hath *Eternal Life* :

**B**EHOLD the Servant of the Lord, be it unto me according to thy Word.

## 76 *Sacramental Devotions.*

*When the Priest offers thee, the Holy Bread,  
say with him,*

**T**HE Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto Everlasting Life. *Amen.*

*After Receiving.*

**B**Y thy Crucified Body, deliver me from *this Body of Death.*

BY thine Agony and bloody Sweat, by thy Cross and Passion, Good Lord deliver me!

**L**ORD, I receive this broken Bread, as thy Body, in Memory of thy wonderful *Incarnation*, and meritorious *Sufferings*: Grant that this *Bread of Life*, thus received by me in steadfast *Faith* and humble  
*Thank.*

*and Suitable Meditations. 77*

*Thankfulness, may refresh and nourish me in this Life, comfort me in the Hour of Death, and save me in the Day of Judgment. Amen.*



*Upon the Approach of the Priest with the Consecrated-Cup, say,*

**W**HAT Reward shall I give unto the Lord for all the Benefits he hath done unto me?

**I WILL** take the Cup of Salvation, and call upon the Name of the Lord.



*When the Cup of Blessing is offered unto you, say,*

**T**HE Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto Everlasting Life. *Amen.*

78 *Sacramental Devotions,*



*After Receiving the Cup.*

**O** LET this Blood of thine  
purge my Conscience from  
*Dead Works*, to serve the *Living God*.

**LORD**, if thou wilt, thou canst  
make me clean.

**O TOUCH** me, and say, I will,  
— be thou clean.

**WORTHY** is the *Lamb*, that  
was slain, to receive Power, and  
Riches, and Wisdom, and Strength,  
and Honour, and Glory, and Bless-  
ing.

**THEREFORE** Blessing, Ho-  
nour, Glory, and Power be to Him  
that sitteth upon the Throne, and to  
the Lamb, for ever and ever, *Amen*.

**LORD,**



L O R D, I have received this *Sacrament* of the Body and Blood of my dear Saviour : His Mercy hath given it, and my Faith received it into my Soul ; I humbly beseech thee, *Speak Mercy and Peace* to my Conscience, and enrich me with all those *Graces* which come from that precious Body and Blood, even 'till I be possessed of *Eternal Life* in Christ. *Amen.*



A T H A N K S G I V I N G  
*when you retire from the  
Altar.*

A L M I G H T Y G O D, Father  
of all Mercies, and God of all  
Consolation, from whom every good  
and *perfect Gift* cometh, and to whom

## 80 *Sacramental Devotions,*

all Glory and Honour should be returned: Thou hast been pleased to admit me to the renewing of that *Covenant* with thee, which I have so often and so perversly broken. Therefore, will I, with the most fervent and inflamed Affections of a *grateful Heart*, adore and praise thy Holy Name for these inestimable Mercies vouchsafed unto me; for the *Means of Grace*, and for the *Hopes of Glory*.

L O R D, I am not worthy of that daily Bread which sustains the Body: But thou hast made me Partaker of that *Bread of Life*, which came down from Heaven, and nourisheth the Soul; and of which, whosoever *eateth*, shall *live for ever*. Grant, O my God, that my Soul may relish this *Divine Food* with ardent *Love*, and Spiritual Ravishments, that this Holy *Communion*  
prove

*and Suitable Meditations. 81*

prove not unto me Judgment and Condemnation; but that it may support and preserve me in every *Temptation*, rejoice and quiet me in every *Trouble*, enlighten and strengthen me in every good *Word* and *Work*, comfort and defend me in the *Hour of Death* against all *Oppositions* of the *Spirits of Darkness*, and finally raise me up to a *Glorious Immortality*, through the *Merits* of *Jesus Christ*, my *Blessed Redeemer*. *Amen.*





A  
MEDITATION  
BEFORE THE  
POST-COMMUNION.

**P**RAISE the Lord, O my Soul,  
and forget not all his Benefits;  
who healeth all thine Infirmities,  
and crowneth thee with Mercy and  
Loving Kindness. Consider thou  
hast been entertained with the Food  
of Heaven, even the *Body* and *Blood*  
of thy dearest Saviour; who was  
bruised for thine Iniquities, and  
wounded for thy Transgressions:  
How then canst thou cherish any sin-  
ful Thought or sensual Appetites,  
which have caused his bitter Death,  
without a just Resentment, and the  
highest Indignation against them!

Thou



*and Suitable Meditations. 83*

Thou must resolve to renounce them all for ever; if thou expectest any Benefit from the Merits of thy Crucified Redeemer. *Holy JESU!* I am not worthy thou should'st descend into my Heart; but the more unworthy I am, the more generous is thy Love, and the greater my Obligations. Thou, Son of the Most High, cryedst out: *My Soul is exceeding Sorrowful, even unto Death.* Who can hear this, and not stand confounded! For infinite Perfection thus to Weep, thus to Mourn! But, how wretched have I been, who have so highly incensed the God of Heaven, that nothing less, than the Blood of his *own Son*, could make my Peace! How refreshing is this Cup to me, which was so terrible to Thee! Thou didst drink it as the Price of my Sins; But, I have received it as the Seal of my Pardon, and a certain Pledge of thy Father's

AF

## 84 *Sacramental Devotions,*

**Affection.** This requires from my Hands the strictest Ties of *Love*, and exact Obedience to thy *Commands*. To Thee, therefore, O Blessed Jesus, do I devote my-self with firm and lasting Resolutions of Amendment of Life. Do thou lead me safe through this Vale of Sorrow and Danger, and conduct me, *by the Way of Peace and Holiness*, to my own Home, even my Heavenly Country, *the Land of Promise*, the Presence and Fruition of my God, to endless Ages. *Amen, Amen.*



THE



T H E

## Post-Communion.



OUR FATHER, which  
art in Heaven; Hal-  
lowed be thy Name.  
Thy Kingdom come.  
Thy Will be done in  
Earth, As it is in Heaven. Give us  
this Day our Daily Bread. And for-  
give us our Trespases, As we forgive  
them, That Trespas against us:  
And lead us not into Temptation;  
But deliver us from Evil: For  
thine is the Kingdom, the Power and  
the Glory, For Ever and Ever.  
*Amen.*

*¶ After.*

## 86 *Sacramental Devotions,*

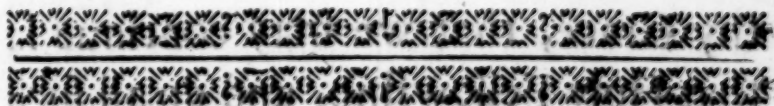
*¶ After shall be said, as followeth;*

**O** LORD and Heavenly Father,  
we thy humble Servants, in-  
tirely desire thy Fatherly Goodness  
mercifully to accept this our Sacri-  
fice of Praise and Thanksgiving;  
most humbly beseeching thee to  
grant, that by the Merits and Death  
of thy Son Jesus Christ, and through  
Faith in his Blood, we and all thy  
whole Church may obtain Remission  
of our Sins, and all other Benefits  
of his Passion. And here we offer  
and present unto thee, O Lord, Our-  
selves, our Souls and Bodies, to be a  
reasonable, holy, and lively Sacrifice  
unto thee; humbly beseeching thee,  
that all we who are Partakers of this  
Holy Communion, may be fulfilled  
with thy Grace and Heavenly Bene-  
diction. And although we be un-  
unworthy, through our manifold Sins,  
to



*and Suitable Meditations. 87*

to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences; through Jesus Christ, our Lord; by whom and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

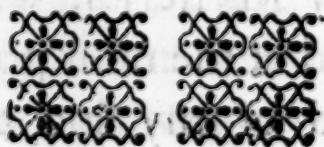


*¶ Or this.*

**A**LMIGHTY and Everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the Spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us  
there-

## 88 *Sacramental Devotions,*

thereby of thy Favour and Goodness towards us; and that we are very Members incorporate in the Mystical Body of thy Son, which is the Blessed Company of all Faithful People; and are also Heirs through Hope of thy Everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O Heavenly Father, so to assist us with thy Grace, that we may continue in that Holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all Honour and Glory, World without End  
*Amen.*



*¶ Then*

*and Suitable Meditations. 89*

~~~~~

¶ *Then shall be said, or sung,*

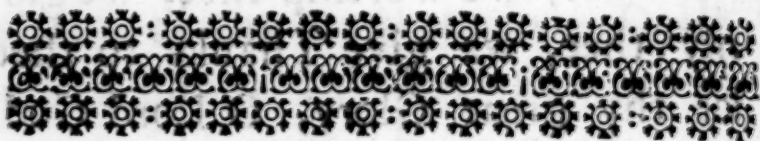
GLORY be to God on High,
and in Earth Peace, Good-will
towards Men. We praise thee, we
blefs thee, we worship thee, we glo-
rify thee, we give Thanks to thee
for thy great Glory, O Lord God,
Heavenly King, God the Father Al-
mighty.

O LORD, the only begotten
Son Jesu Christ; O Lord God, Lamb
of God, Son of the Father, that ta-
kest away the Sins of the World;
Have Mercy upon us. Thou that
takest away the Sins of the World,
Have Mercy upon us. Thou that ta-
kest away the Sins of the World,
Receive our Prayer. Thou that sit-
test at the Right Hand of God the
Father, Have Mercy upon us.

F O R

90 *Sacramental Devotions,*

FOR thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. *Amen.*



¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing:*

THE Peace of God which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



A PRAYER *upon your Return Home.*

O JESU! My Crucified Redeemer, I am now come from partaking of thy Love, in the Celebration of the brightest Instance of it, thy Death upon the Cross. I am now come from thy Table to pour out the earnest Desires of my Soul in Private. And that my Prayer may be acceptable in thy sight, I beg in thine own Name, and for the sake of that precious Blood of thine, which my Thirsty Soul has now been drinking of. My Desire, O my God, is, that I may ever be mindful of what I have now been doing, and remember, that I have, in the Commemoration of thy Death, dedicated my self afresh to thy Honour and Service; that I have now ratified my *Baptismal Vow*, and renewed

92 *Sacramental Devotions,*

ed my solemn Oath, to renounce the Poms and Vanities of this Wicked World; and that if I should hereafter live in any wilful Sin, it would be to account *this Blood of the Covenant an unholy Thing.*

I HAVE now seen the Image of thy dreadful Passion; I beseech Thee, therefore, touch my Heart with so deep a Sense of thy Sufferings on the Cross, that I may not, by any wilful Transgressions, barbarously Crucify thee again, and tear open thy smarting Wounds, and make them bleed afresh. O my Lord, how rich are the Delicacies of thy Table! How sweet is this *Bread of Life*, with which thou hast now satisfied my Hungry Soul! Lord! Evermore give me this *Bread*: Had I before known the Delights of this *Divine Banquet*, I had not been so great a Stranger there,

nor

and Suitable Meditations. 93

nor stood so long to dispute thy gracious *Invitation*. But with thy Leave and Assistance, I shall hereafter be a constant Guest at thy *Holy Table*; and instead of making *Excuses*, humbly sue for an *Admission* to these sacred **VIANDS**, of such Infinite Advantage and unconceivable Delight to my ravish'd Soul.

A N D since I now am wholly thine by this solemn Resignation of my-self at thy Altar, do thou mercifully accept the *Offer*; embrace, I beseech Thee, with thy compassionate Mercy, the *Tender* of a contrite and sincere Heart, and vouchsafe so to direct the whole Course of my Life, that by growing from Grace to Grace, from Strength to Strength, I may at length enjoy for Ever thy Divine Presence, there to understand this grand Mystery of thy *Body* and *Blood*,
and

94 *Sacramental Devotions,*

and celebrate the Marriage Supper of the Lamb, with an Angel-like Fervor and Devotion. *Amen.*



A THANKSGIVING *up-*
on your return Home.

MOST Glorious Lord God, the Author and Finisher of all good Works; Look down with Favour and good Acceptance upon thy poor unworthy, but sincere Servant; now prostrating himself before thy Divine Majesty with *devout Thanks* and *humble Gratitude*, for such plentiful Effusions of thy Grace, and such distinguishing Marks of thy Kindness communicated to me this Day at thy Table. My Heart and all its Affections, such as they are, I dedicate to thy
Ser-

and Suitable Meditations. 95

Service; the utmost a devout Mind can conceive or desire, I offer in thy Presence, with all possible Respect, with Sincerity as unfeigned, as if my Zeal was much more bright and fervent. I do it without the least Reserve; All I have, and am, is intirely thine, most freely consecrated to thy Use, my God and my Lord, my Almighty Creator and most Merciful Redeemer: Take then a full Possession of One, upon so many accounts *thy own*; Enter, and dwell, and reign in me absolute, and for Ever.

LET no impure Thought, or unclean Spirit come near thy Dwelling; lest it defile the Ground, where thy Blessed Feet have trod. Protect and defend me against those numerous Temptations, which so strongly encounter my daily Performances, and have caused my *Treacherous Heart* to betray

96 *Sacramental Devotions,*

betray me into a Violation of those *Promises*, I have so often made: And fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and *fall from my own Stedfastness*; But give me Grace, that I may persevere in good Works unto the End. Let thy Will be the sole *Guide* and *Measure* of mine, and let me embrace my Lord with the Perfection of Holiness; that all my *Hopes* and *Wishes* may center in Thee alone, and that nothing may ever appear desirable unto me, in Comparison of a *pure Heart* and *peaceful Conscience*: For thou, O Lord, art my Portion, thou my only Rest; in Thee alone is Fulness of Joy, and at thy Right Hand there are Pleasures for evermore. O grant me this Blessed Retreat, this happy Security; then shall I find Rest unto my Soul here, and at last be intitled to a never

and Suitable Meditations. 97

ver fading Crown in thy Glorious Kingdom hereafter. *Amen.*

*Our Father, which art in Heaven;
&c.*

G O D the Father, bless me! God the Son, defend me! God the Holy Ghost, preserve me! God the Holy Trinity, be with me, now and for evermore. *Amen.*



*A Prayer to be added to your
Evening Devotions, proper
to conclude the Day with.*

O MOST Gracious and Eter-
nal G O D, whose Mercies
are transcendant, and whose Good-
ness is more than can be express'd;

F

How

98 *Sacramental Devotions,*

How amiable are all thy Dealings?
How glorious is thy Favour, who
hast this Day honoured me with the
highest Privileges, and offered the
most illustrious Signals of endearing
Love to thine unworthy Servant!
Thou hast not only fed me with the
Bread of Angels; but hast also convey-
ed the Merits and Graces of a Cru-
cified Saviour into my weary and
heavy-laden Soul: Let this Life-giv-
ing Mystery produce in me such
Power and Strength, such Courage
and Resolution; that I may no more
forfeit my *Right of Inheritance*, nor be-
come a Cast-away after so many so-
lemn and repeated Engagements.

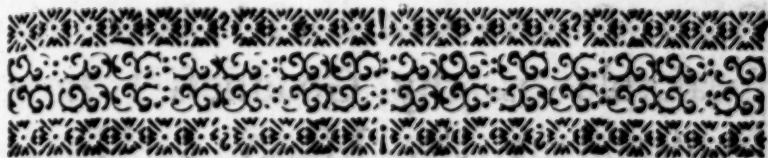
BEHOLD, Lord, I have been
a Prisoner to Satan, a Slave to Sin,
and marked for Destruction: But
thou hast procured my Pardon, my
Liberty, and my Life. Let me no
longer

and Suitable Meditations. 99

longer confederate with thine Enemies, from whom I have withdrawn my-self; nor break that Covenant, wherein thou hast sealed my Pardon: Let me not *stain* that Soul, which the Blood of Christ hath *washed*; nor sell that to Satan which J E S U S hath purchased for God. But confirm me more and more in the Belief of those immortal Pleasures beyond the Grave; that by the Strength of a lively Faith, and vigorous Hope, my Soul may be raised above this World, and learn to despise and trample upon all its gilded Vanities, whenever they present themselves, either to *allure* or *terrify* me from Pursuing the *Ways of Holiness*. And for a sure *Pledge* of such inestimable Blessings, do thou, O Lord, I most humbly beseech thee, subdue my Corruptions, vanquish my Fears, and increase my Charity; that, fix-

100 *Sacramental Devotions,*
ing my Thoughts upon the Glorious
Interests of a Vertuous Life, I may
grow in Grace, and be rich in good
Works. Thus shall I, guided by thy
Providence, and assisted by thy Ho-
ly Spirit, at the End of my Days,
arrive at the End of my Hope;
and by being Faithful unto Death,
receive the Crown of Life, which
thou hast promised to thy sincere
and obedient Servants: Even for His
sake, who will one Day pronounce
that joyful Sentence upon all that
truly love and fear him, saying,
———*Come ye Blessed of my Father,*
inherit the Kingdom prepared for you
from the Foundation of the World. Even
so, Lord Jesus, *Amen.* So be it.

BLESSED be the Lord God of
Israel, who only doth wondrous Things;
and Blessed be the Name of his Majesty
for Ever; and all the Earth shall be fil-
led with his Majesty. Amen, Amen.



A Consolatory Penitential
MEDITATION

Upon the MERITS of
Christ's Sufferings.

[Taken mostly from the Latin of
St. ANSELM.

THE Ignominy of the Cross, is
the Glory of the Christian;
and the Comfort of every
pious Soul consists in the
bleeding Wounds of a Crucified
Saviour: Our best Life depends
upon his Death, and our high-
est Honour in his Exaltation. Oh!

102 *Sacramental Devotions,*

HEAVENLY FATHER ! Oh !
GOD OMNIPOTENT ! how un-
speakable is thy Goodness ! how
transcendant thy Mercy ! 'Twas
owing to my own Wilfulness, that I
have offended thee, but 'tis wholly
out of my own Power to pacifie thine
Anger, or atone for the Offence ; and
therefore, nothing less than my Sa-
viour's MEDIATION will be
available to reconcile me to Thy-
self.

VOUCHSAFE, therefore, O
Blessed God, to look upon me through
the *Son of thy Love* ; Cast thine Eyes
upon the *Sacrament of his Flesh*, that
so thou mayest remit the Guilt that
proceeds from the Depravity of *my*
own. Regard, I beseech Thee, the
Sufferings of thy dear Son, and in
them forget the Miscarriages of me
thy unworthy Servant. My stub-
born

and Suitable Meditations. 103

born Flesh has indeed, justly provoked thine Indignation; but, oh! let the Expiatory *Sacrifice* of thy Son's *Blood* melt Thee into Pity! Much, I confess, my Iniquities have deserved; but much more has my Redeemer's Righteousness merited for me; and his Innocence atoned for my Guilt. For by how much God is greater than Man, by so much does his Goodness exceed, both in Measure and Quality, the Desert of my Wickedness. Since the Whole of my Being is thine by Condition, grant it may be also thine by Affection. Thou that hast allowed me the Privilege of *Asking*, vouchsafe me also the Benefit of *Receiving*: Thou that givest me the Grace to *seek*, grant that I may so seek as to *find*: Thou directest me to *knock*, open to me that now *do*: From Thee I receive the *Will* to desire, permit me, I be-

104 *Sacramental Devotions,*

seech Thee, from Thee to obtain the Blessing that is annex'd to the *Performance* ; that so the Strength of the one, may be answerable to the Desires of the other.

OH! *Righteous* GOD! Oh! *most Just Judge* ! If I conceal my Sins, they will be utterly *incurable* ; and yet if I bring them to Light, they are altogether *abominable* : They sting me with Sorrow when I reflect upon their *Nature*, and yet they astonish me with Horror when I remember their *End*. — But, O! *Father of Mercies*, do not withhold thy Compassionate Bowels, when my *Necessities* are so great, and my *Misery* so pressing ; that so by how much the sorer the *Burthen* of my Sins is, by so much the more I may feel the *Refreshments* of thy Grace ; and the Greatness of thy *Supplies*

an-

and Suitable Meditations. 103

answer to the Greatness of my
Wants.

HOLY FATHER, Let me
not, I beseech thee, feel the Weight
of thine Anger, since thou hast smit-
ten thine own Son for my *Transgressi-*
ons, and *laid on Him the Iniquities of us*
All. O! HOLY JESU, rescue me
from the Wrath of an incensed God,
since Thou hast borne thy Father's
Anger in thy inexpressible Agonies
on the Cross! O BLESSED SPI-
RIT! defend me by thy inward
Consolations from the Wrath of the
Almighty, since Thou hast promised
in thy inspired Gospel, Mercy to the
Penitent, and Pardon to the *Weary*
and Heavy laden, Sinner. O God of
Holiness, and my most Righteous
Judge, I have no Place to fly to
where I may avoid thy *Presence*,
or shelter my self from the Reach of
F 5 thy

106 *Sacramental Devotions,*
thy Just Vengeance. If I go up into
Heaven, Thou art there ; If I go down
into Hell, Thou art there also ; If I take
the Wings of the Morning, and remain in
the uttermost Parts of the Sea, even
there shall thy Hand lead me, and thy
Right Hand shall hold me.

TO CHRIST, then, will I fly,
and in his Salutory Wounds will I
hide my-self. And therefore, O !
Merciful God ! Cast a favourable
Eye upon my Crucified Redeemer ;
Behold the Body of my dying Savi-
our besmear'd all over with livid
Gore, and let those Wounds my Sins
have made in me, be for ever bury-
ed in His. Oh ! let thy Son's Blood
wash away my Scarlet Crimes, and
grant it may become effectual to
cleanse me from all Unrighteousness : Re-
gard those Passionate Prayers He
pours out upon the Cross, and ac-
cept

cept those strong Cries, those powerful Intercessions this *Son of thy Love* offers up for all Penitent Sinners, as well as for the Salvation of all the *Elect of God*.

OH ! LORD *most Holy*, Oh ! GOD *most Mighty*, Thou everlasting Judge ; I cannot but confess before Thee, that when I reflect upon my Life, I am terrified with the *Reflexion* : For when I view it all over, I find, upon my strictest Scrutiny, that it is nothing else but a *Composition of Sin* ; or, at best, but a void and unprofitable *Waste* : or, admit there be any Appearance of some little Goodness in it, yet it is either so counterfeit and defective, or else one way or other attended with such a Sensible Mixture of the *Corruptible*, that it cannot be thought *pleasing*, if not indeed altogether *displeasing* in thy Sight : upon which Reflexion

108. *Sacramental Devotions,*

I must be forced to conclude, that my whole Life is full of Sin, and in Consequence of That, subject to a State of *Damnation*, or else *unprofitable*, and therefore altogether despicable. Nay, why do I distinguish the *Unprofitable* from the *Damnable*, since if it be the *First*, it cannot escape the Rigour of the *Last*; it being so pre-emptorily declared in the Gospel of our Saviour, That *Every Tree which bringeth not forth good Fruit, shall be cast into the Fire*; and that not only that *Tree* which bringeth forth *Evil* Fruit, but even that *Tree* which bringeth forth *no Fruit* at all, is like to meet with the same fatal Conclusion.

THE Instance of the Goats placed at the Left-hand of the Judge, fills me with Horror, when I consider, that they underwent that *Doom*,
not

and Suitable Meditations. 109

not merely because they had *done wickedly*, but because they neglected to do Good : 'Twas because they neither *fed the Hungry*, nor gave Drink to the Thirsty, neither *cloathed the Naked*, nor *visited the Sick* : And therefore, when from this Example I proceed to consider my own Conduct and Behaviour, what shameful Reproach and Self-Condernnation must I be fill'd with, and cast upon my-self this very just and mortifying Complaint — *Oh ! thou dry and barren Wood, that deservest to be made the Fuel for the everlasting Flames, the doleful Subject of Fire unquenchable !* What wilt thou have to alledge for thy-self in That Day, when every minute Passage of thy Life shall be weighed in the Ballance of an impartial Justice, and a strict Enquiry made *How it has been spent ?* When not a Hair of thy Head shall fall to the Ground,

NOR

110 *Sacramental Devotions,*

nor a Moment of thy Time be unaccounted for?

O! Dreadful Streight! O! Anguish insupportable! On the one Hand my Sins accusing me, on the other, Justice terrifying me! Beneath me a gaping Hell, an infernal Lake ready to devour me! Above, an angry Judge ready to pass Sentence upon me! Within me, hidden Remorse, and a Self-accusing Conscience! Round about me, the Material World all in Flames, and melting into a liquid Conflagration! And if in these last great Extremities of Nature; if, under these tremendous Circumstances of awakening Justice, the Righteous scarcely be saved, where then shall the Sinner, unprepar'd for Judgment, and laden with Iniquity, be able to appear? 'Twill be impossible for him to be conceal'd; and yet to appear, will be altogether intolerable.

AND

and Suitable Meditations. III

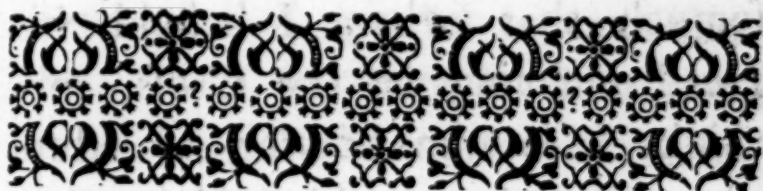
AND now, O MY SOUL! where canst thou look for Safety? or what Prospect of Relief or Comfort canst thou hope for? What Counsel canst thou take? What Direction canst thou follow? Who or where is He that is, by Way of Eminence and Distinction, styled *The Guardian Angel, The Embassador of Heaven, The Almighty Saviour*? 'Tis JESUS Himself, even *Jesus* my Judge, within whose Arms I tremble. But yet take Heart, O my SOUL, and do not utterly despond; dare even yet to cast thy Confidence on *Him*, whom thou fearest; Fly to Him from whom thou hast fled; *for in Him alone is Salvation.*

BLESSED JESU! according to thy *Name*, so be thy *Mercy*! Look upon me a poor helpless Suppliant at
the

112 *Sacramental Devotions,*

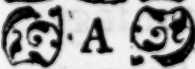
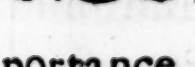
the Throne of thy Grace, since in Thee alone is my *Hope* and *Help*. If Thou wilt vouchsafe to receive me into thy *Compassionate Arms*, I know full well They will not be the streighter for the Reception, nor thy *Bowels* e'er the more contracted for my Admittance into them. 'Tis true, O Lord, my guilty Conscience tells me I have deserv'd *Damnation*, nor can my Repentance make the least Atonement or Satisfaction for my *Sins*. But then I know and am persuaded, that thy *Mercy* is as infinite as *Thy-self*, and that therefore it can surmount my foulest *Offences*; it can pardon my most grievous *Provocations*. — In Thee, O Lord, alone, do I put my Trust; Oh! cast not away thy *Servant* in *Displeasure*, and so I shall not perish for Ever. Amen.

THE



THE
BENEFITS
OF OUR
LORD's PASSION.

[*From the Latin of GERRARD.*]

 S often as I contemplate
 A *the Sufferings of my Saviour,*
 I presume to entertain
 Things of the highest Im-
portance, with regard both to the
Love of my God, and the Pardon of
my Sins; For the very Circumstan-
ces of my *Saviour's Death* are lively
Em-

114 *Sacramental Devotions,*

Emblems of my *Saviour's Mercy*: In-
somuch that when I behold his
Head inclining on the Cross, me-
thinks I see him bowing to salute
me: When I view his wide *expand-*
ed Arms, they seem to me in a
Posture ready to embrace me. His
open Hands are Representations of the
Blessings he bestows upon me; and
his *gaping Side* loudly bespeaks the
Ardour of his Love, which is in his
very Heart: He is lifted up *on high*,
that he might *draw all Men to Him-*
self: His Wounds look *pale* and *wan*
with Anguish of Pain, but they shine
bright and *fresh* with the Fervors of
Love; and through the Opening of
his *Wounds*, we have Access to the
Secrets of his *Heart*: With Him must
needs be *plenteous Redemption*, since
not here and there a single Drop,
but a whole Stream of Blood flowed
plentifully through each penetrated

Part

Part of his wounded Body. As the Grape that is pressed in the *Wine-Press* diffuses its Juice in abundance, even so the *Flesh of Christ* labouring under the Weight of Divine Wrath, and pressed down with the heavy Burthen of the Sins of a whole World, pours out even the *Blood of God*, to soften the Anger of God, and heal the Stripes of us sinful Men.

WHEN *Abraham* was about to offer up his Son in Sacrifice to the Lord, the Lord said, —*Now know I that thou lovest me, seeing thou hast not with-held thine only Son from me: And thou in like manner, O my SOUL*, be always ready to confess, with humble Gratitude, the unspeakable Love of thy Eternal Father, since he also spared not his own Son, but freely gave Him up for us All, and delivered Him to Death for us, that we through
His

116 *Sacramental Devotions,*

His *Death*, might have *Life*: So that while we were yet *Sinners*, we were reconciled unto God through the *Death* of his Son. He loved us while we were yet *Enemies*, and can we then think that He will ever forget us, now that He has reconciled us to Himself by the *Death* of his Son? Nay, is it possible to conceive, that He will ever be unmindful of us, or throw us out of his *Care*, unless we could, at the same *Time*, conceive, that 'twere possible for Him to forget the precious *Pledge* of his Son's Love, and the infinite *Ransom* of his Blood, when we are assured, from *Infallibility* it self, that the *Lord* puts our *Tears* in his *Bottle*, and orders every good *Man's* Steps? Or, indeed, can *Christ* Himself, both the *Sacrifice* and the *Sacrificer* too, be forgetful of those, for whose sake He vouchsafed to bleed and die, and for whom, therefore, He lives for Ever

to

and Suitable Meditations. 117

to *make Intercession*? Can He be ever unmindful of those in *Heaven*, for the sake of whom he endured such inexpressible Torments upon *Earth*?

CONSIDER then, O my SOUL, the great Variety of inestimable *Benefits* that accrue to thee by Virtue of thy *Saviour's* *Sufferings*! *Christ*, our Compassionate *High Priest*, sweat out great Drops of Blood for us in his *Agony in the Garden*, to prevent our being overwhelmed with cold despairing Sweats, *in the Hour of Death*! He spontaneously contended with all the formidable *Artilleries of Death*, that He might save us from the *Miseries of Eternal Death*, when we are contending with the last *Agonies of a Temporal one*. *His Soul was exceeding sorrowful, even unto Death* (as the Evangelist describes it) that we might live with Him in *Heaven*, and
when

118 *Sacramental Devotions,*

when the Bitterness of Death is over,
be crown'd with *Joy unspeakable and*
fall of Glory.

BUT to reflect more particular-
ly upon the Circumstances of his
Passion; Consider, that the Son of
Man was betrayed into the *Hands*
of Sinners, that he might rescue us
sinful Men from the *Snares of the*
Devil: He suffered himself to be be-
tray'd by a *Kiss*, the Pledge of Love,
and the Token of *Affection*, that He
might cancel That Guilt, which our
Adversary the *Devil* had brought up-
on our first Parents, under the Sem-
blance of officious Counsel, and the
plausible Appearance of a singular
Kindness. He suffered himself to be
taken, and bound, and led away as a
Malefactor, on purpose to release us
from the *Chains of Satan*, and free
us

and Suitable Meditations. 119

us from the Thralldom of an *Everlasting Captivity*.

WE may further observe, that He chose to enter on his *PASSION* in the Garden, that He might expiate that Original Guilt that was contracted in the Garden of Paradise: He was, under that Conflict, strengthened by an Angel, to the Intent that He might make us *Angelical*, and rank us among *the Number of the Sons of God*: He was forsaken by his Disciples, that we might, even after our shameful Relapse into Sin, be again reconciled to our *Offended God*, and stick the closer to him by a more intimate Union. He was accused by False Witnesses before the *Council*, to prevent the Accusations of Satan against us for the Breach of God's Law, before *God's Tribunal*: He was *Condemned on Earth,*

120 *Sacramental Devotions,*

Earth, that we might be acquitted in Heaven. When he was accused before *Pontius Pilate*, as a Guilty Criminal, though *He knew no Sin*, neither was Guile found in His Mouth, yet we find him silent, and not opening his Mouth, to the Intent that We the *Criminals* might not be found dumb and speechless, and utterly inexcusable by Reason of our *Sins*, when we shall be summoned to appear before the Bar of God's Justice. He suffered himself to be buffeted by the rude Rabble, and to undergo Cruel Mockings, that we might not be prosecuted with the *Lashes of Conscience*, and the *Buffetings of Satan*: His sacred Face was covered and blindfolded, that He might take away the *Veil* of Sin from us, which intercepts our Sight of God, and is the fatal Cause of that inexcusable Ignorance, which is damnable in its Nature, and leads to a State
of

and Suitable Meditations. 121

of *Eternal Darknes*: He was willing to be stripped of his external *Vestments*, that we might be cloathed with that *Robe of Righteousness* and *inward Purity*, which we had lost by our *Disobedience*. He was torn with *Thorns* and cruel *Scourges*, that he might *bear our Griefs, and carry our Sorrows*: He bore the dolorous *Weight* of his own *Cross*, that He might deliver us from the *Weight* of that *Eternal Punishment*, which was the deserved *Wages* of our *Sins*: He cried out in *Extremity*, That he was forsaken by God, that He might secure us an *Everlasting Habitation* with God in *Heaven*: He thirsted on the *Cross*, that he might inspire us with the refreshing *Dew* of *Divine Grace*; and keep us from coming into that *Place of Torment*, where we should in vain call for a *Drop of Water* to cool our parched *Tongue*.—Christ our

122 *Sacramental Devotions,*

Ransom, assum'd the Condition of a *condemned Sinner*, that he might save us *Sinners* from a State of Condemnation; and readily endured the scorching *Vengeance* of an angry God, to rescue us from the Rage of those *Infernal Flames* which cannot be quenched: He was condemned as a *Malefactor*, though Himself the most *Innocent*, that we the *Criminals* might be acquitted; and was slain by *wicked Hands*, on purpose to preserve us from the *tormenting Hands* of a Tyrannizing Devil. He cried out for *Grief* and very Bitterness of Soul, to save us from *Eternal Weeping and Wailing, and Gnashing of Teeth*. He shed out full Tides of Tears, that he might *wipe off all Tears from our Eyes*; and at last closed his Eyes in *Death*, that He might open to us the *Gates of Everlasting Life*; and so by the *Ignominy* of the Cross, to make

us

and Suitable Meditations. 123

us Partakers of that *Crown of Righteousness which fadeth not away*, and institute us in the Joy of Angels, and the Triumphs of Heaven. In a Word, *He suffered for All, that All through Him might be saved.*

T A K E Courage then, O my SOUL, and do not forfeit this GRAND CHARTER of thy Redemption: Forget not that Multiplicity of Blessings which attends thy Saviour's *Sufferings*, nor ever cast off thy Confidence in thy *adorable Redeemer*. For though thou hast offended against an *infinite Goodness*, yet remember, that an *infinite Price* is paid down for the Offence. Thou art, indeed, to be *judged* for all thy Sins; but know, withal, that the Son of God, who has taken upon Himself the Iniquities of us all, has been *already judged*; and though *They* richly

124 *Sacramental Devotions,*

deserve Punishment, yet God has already punished them in *His Son*: If those *Wounds* thy Sins have made in thee, are truly great, yet they are not so great or incurable, but what may be healed by the precious *Balsam* of the *Blood of Christ*.—The Law of *Moses*, indeed, has denounced a Curse against Thee for not observing *all Things that were written in the Book of the Law*; But Christ is become a Curse for Thee, and the Hand-Writing which was against Thee, and register'd in the Court of Heaven, is cancelled and blotted out by the *Blood of Him that speaketh better Things than that of Abel*. Most gladly, therefore, sweetest JESU! will I esteem thy meritorious *Sufferings* as the last best Refuge of my desponding Soul.

T H E



THE
CONCLUSIVE
PRAYER.

LORD JESU CHRIST,
O GOD and MAN, I return
Thee all possible Praise and
Thanks for this thy *unspeakable Kind-*
ness to us *miserable Sinners*, in that
thou hast, out of thine own free
Mercy, without any *Merit* of ours,
redeemed us from Sin and Death by
the wonderful Efficacy of thy Holy
Passion, and Meritorious *Death*: *Oh!*

G 3

sweet

126 *Sacramental Devotions,*

sweet JESUS! how bitter and great were thy Pains? How horrible and cruel thy Punishment? How bloody thy Wounds? How shameful thy Death? and yet such as Thou, who art God Blessed for Ever, didst voluntary endure for us *sinful Men, and for our Salvation*: Thou didst expire on the Cross, and gavest up the Ghost in *Extremity of Soul*; that so by thy Torments, having quitted us from all Guilt, as well of *Crime* as of *Punishment*, we might be healed: To this End, Thou didst bear the Burthen of our Sins upon the Wood of the Cross, that Thou mightest recover the *Peace of Souls*, and obtain the true Righteousness for *as many as believe in Thee*.

THEREFORE, O Merciful Redeemer! O Thou Son of the Living God!

and Suitable Meditations. 127

God! for these Torments and all other *thy Passions*, I will honour and praise Thee for Ever; beseeching Thee most humbly, that the Effect of thy *Passions* and *bitter Death*, may work in me most mightily; and that I, being Ever mindful of the same, may rejoice therein, and make it my great CONSOLATION against all the Temptations of *Satan*, and against the Fear of *Sin*, and the *Curse of the Law*; that thy *Cross* may become my GRAND EXEMPLAR, both to teach and encourage me to imitate thy *Patience*, to walk in thy *Steps*, and to follow thy *Example*; that so, by being *patient in Tribulation*, I may rejoice in *Hope*, and that while I celebrate the *Cause* of thy *Death*, I my self may reap the inestimable Benefits of it: Grant, Oh! my *Triumphant Saviour*! That it may be effectual

128 *Sacramental Devotions,*

fectual in me, as to enable me to overcome the *World*, the *Flesh* and the *Devil*, even as thou hast overcome *Sin*, *Death* and *Hell*. Thou hast bought me with a Price, Oh! reject not, I beseech Thee, *the Work of thine own Hands*, the *Purchase* of thy Redemption; but *guide me with thy Counsel*, defend me against all Temptations, and protect me in all Dangers and Adversities whether of *Body* or *Mind*; that so Sin may not prevail against me, nor Satan get the Dominion over Thee, but that my whole *Spirit*, and *Soul*, and *Body*, may be *preserved blameless* against thy Second Coming; and that, as thou hast *once in the End of the World*, appeared to put away Sin by the *Sacrifice of Thy-self*, so also, to all those that in Faith and Sincerity look for Thee, Thou mayest appear a Second Time, without Sin, un-

and Suitable Meditations. 129

to Salvation. Grant this, O *Merciful Saviour*, for thy own infinite Merit's sake; To whom, with the *Father* and the *Holy Ghost*, be ascribed all Power and Glory, and Honour and Praise, for Ever and Ever. *Amen.*

FINIS.





JOSEPH N HAZARD,

AT the Bible in *Stationers-Court* near *Ludgate*, Sells *Field's*, *Welsh*, and all Sorts of Bibles for Churches, Families and for the Pocket. And Common Prayers of the same Sizes, with fine Cuts, or without, Rul'd or Unrul'd, with or without Silver Work, bound neatly in Shagreen, or any other Sorts of Binding. The *Welsh* Common Prayer, Folio or Twelve. A new *Oxford* Common Prayer, with a red Rubrick, a new *Elziver* Common Prayer in Twelve and Twenty Four, *French* and *English* Common Prayer in Octavo. Likewise Books of Devotion, Bishop *Kenn's Winchester* Manual, Histories, &c. As also Bibles, Common Prayers, *Lewis's* and *William's* Exposition of the Church Catechism, Duty of Man and all School Books for the Use of Charity (or other) Schools, History of the Bible, *Burkitt* on the New Testament, Dr. *Scott's* and Bishop *Beveridge's* Works, Abridgment of the Statutes in Five Vol. Octavo, Duty of Man in Three Sizes and in *Welsh*, Octavo, and the Works of that Author in Folio or Octavo, *Clarendon's* History of the Rebellion in Six Vol. Octavo, *Greek* Grammar construed, and *Brown's* Spelling Book; Wholesale or Retail at Reasonable Rates.

Where

BOOKS printed for J. HAZARD.

Where may be had,

The Pious Christian's Sacrifice, or Devotions for the Devout Soul on Sacrament Day, both in his Closet, and in the Church. Principally taken out of the Liturgy, and of the Writings of the most Eminent Men of the Church of *England*. Fit to be bound with Common Prayers. Price 6 d.

Officium Eucharisticum, A Preparatory Service to a Devout and Worthy Reception of the Lord's Supper. The Twenty sixth Edition. To which is added, A Meditation for every Day of the Week. Price 1 s.

The Principles of Christianity, Written originally in *Latin* by *John Bona*, Author of the Guide to Eternity, and Translated by *T. E. Esq*; Price 1 s.

An Introduction to the making of *Latin*, Comprising, after an Easy and Compendious Method, the Substance of the *Latin Syntax*. With proper *English* Examples, most of them Translations from the *Classick* Authors, in one Column, and the *Latin* Words in another. The Third Edition. To which, besides other Additions, is subjoined in the same Method, a Succinct Account of the Affairs of Ancient *Greece* and *Rome*, intended at once to bring Boys acquainted with History and the Idiom of the *Latin* Tongue. By *John Clarke*, Master of the Publick Grammar-School in *Hull*.

BOOKS



BOOKS Printed for T. H A R B I N.
at the Bible and Anchor, in the New
Exchange.

SACRAMENTAL Devotions consist-
ing of Meditations and Prayers to be used
Before, At, and After the Receiving of the Holy
Sacrament of the Lord's Supper. The Seventh
Edition.

A Practical Discourse upon the Parable of
the Prodigal Son, by the Reverend Mr. *Williams*.
Price 1 s.

Devotions at the Altar, or Select Prayers
and Meditations to be used both Before, At,
and After the Receiving the Holy Communion.
To which are added Private Prayers at Home,
both before and after the Celebration in the
Church. Collected by a Lady for her own
private Use, and now Published for the Benefit
of others. Price Stitch'd 4 d. Bound 6 d.

*This Book is bound up with Common Prayers of
several Sizes.*

The Scotch Presbyterian Eloquence, or the
Foolishness of their Teaching discovered from
their Books, Sermons and Prayers: The Third
Edition, with Additions. Price 2 s.

The Life of K. *Edward II.* A Poem, in three
Canto's; to which (for the better Understanding
of the whole) is prefixed an Account of that
Prince's Reign from Dr. *Eachard*, and others;
done from a Manuscript.

Antiochus. A New Tragedy, as it is Acted at
the Theatre in *Lincoln's-Inn-Fie'ds.*